THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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THE DEDICATION OF THE MANTI TEMPLE.

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THE following is a description of the Manti Temple and the services at its dedication, commencing on the 21st of May and continuing through three days.

The Temple is built upon a solid hill or a mountain of rock. And it seems to be erected upon the mountain of rock from which it is built. Along the base of the range which hems Sanpete Valley on the east, there is an underlying oolitic stratum, manifest in knolls or hills which are covered with a few feet of earth. On one of these the Manti Temple is built, commanding a superb view of the country north and south of that part of the valley lying to the west of it. Like all Temples erected by the Latter-day Saints, it faces the east, though the view is right into the mountain range, upon a low hill of which the Temple is built. The site of the Temple was selected by President Brigham Young, and during its construction three men have held the chief position in the Church of Jesus Christ of Latter-day Saints. First, President Young, then President John Taylor, and to-day Apostle Wilford Woodruff. Ground on the Temple was broken April 25, 1877, and the corner stones laid April 14, 1879, or nearly two years later. The structure is 171 feet 6 inches long and 92 feet wide. It is 79 feet high to the square. The walls are 3 feet 6 inches thick at the base, with 4-foot buttresses. The walls taper to 3 feet at the square, and the buttresses to about 2 feet 6 inches. There are two towers —one on the east and one on the west end. The former, which is ten feet higher than that on the west end, is 179 feet in height. These towers are thirty feet square at the base. The interior of the Temple is practically the same as that in the others already finished. Adjoining the structure proper, on the east, is a building 100 feet long by 40 feet wide and one story high, in which is placed the apparatus for heating, and is also used as a reception room and place for attendants. The buildings are heated by steam, and water is supplied through pipes from a spring some distance away. The county road runs past the Temple, from which the ascent to the ground floor is over sixty feet. A drive, beginning at the north, passing

under part of the east edge of the building and finding an outlet on the south, makes the ascent easy. At present three walls, each about seventeen feet high, and running north and south about 1,000 feet, form the bases for terraces that will yet be adorned with beautiful flowers, shrubs and shade trees, while 126 steps, each six inches high, will provide a direct approach to the Temple for those who walk. At the landing on each terrace a broad landing thirty-six feet wide will be provided as a resting place. The Temple is of oolitic stone, and is of a warm brown color, surmounted by the towers mentioned, and in which there are windows. It is impossible to imagine a more commanding eminence for a building, and one affording greater opportunity for artistic and delightful surroundings. The architect and superintendent, who has carried the work through from its inception until to-day, is W. H. Folsom, of Salt Lake City. It is 125 miles from Salt Lake City by rail and stage. On a direct line from Salt Lake City, the Manti Temple will be found to be just twelve miles east. The main room has a seating capacity for some 1,500 persons, and the cost has been put close at $1,000-000.

This is the fifth Temple completed by the Latter-day Saints. The first was erected at Kirtland, the second in Nauvoo, then came the one at St. George, then that at Logan, and finally this. The only other Temple in course of erection is that at Salt Lake City.

From an early hour on the 21st of May people began to assemble on the hill east of the Temple, at which admission was to be gained, and by 9-30 the grounds were black with people. The day was lovely, the threatened rain of the night preceding having passed away. As for two days before, all the roads leading to Manti were clouded with incoming teams, each loaded with living freight bound for the dedication.

The doors were opened at 10 o'clock, and the services began at 11, by Apostle Lorenzo Snow calling the congregation to order. The choir sang the hymn on page 100:

Lord we come before Thee now.

Apostle Snow then said: "We shall now offer up the dedicatory prayer. Before doing this, we should bring our hearts to comprehend the purpose of this, and it is quite possible some of us may not fully realize our positions as Latter-day Saints in this connection. In the Kirtland Temple, in March, 1836, a prayer was offered up. It was given by revelation to Joseph, the prophet, and was repeated in the Kirtland Temple, so the prayer we are now about to offer up was written and inspired by holy men of God in our day—men with whom we are acquainted, and I desire that the Saints bow their heads and their hearts with us as we repeat these supplications."

He then offered up the following prayer:

Almighty and Eternal Father, Creator of heaven and earth and all that they contain, thou who art the God and Father of our Lord and Savior Jesus Christ, and of the spirits of all living; to thee, thy believing children here present bring our offering, and beseech thee to grant thy listening ear while we dedicate this Temple unto thy most holy name.

We realize our weakness, our utter feebleness and inability to advance the interests and honor of thy name upon the earth, except thou dost guide us by thy Holy Spirit; therefore, we humble ourselves in thy presence, and earnestly entreat thee to forgive us our sins and all vanity and unworthiness which thy purity and perfection have discovered in any one of us, inasmuch as we are truly penitent therefor, and are ready to forgive those who trespass against us.

We praise and adore thee for having restored to earth again the fullness of the Everlasting Gospel, wherein thou didst break the silence of ages by speaking to thy servant Joseph Smith, while yet in the days of his youth, and by thy presence and thine own voice didst declare unto him thy well beloved Son, our Savior, in whose name alone immortality and eternal life can be obtained; and thou didst teach, discipline and empower him to bring forth thy glorious latter-day work—the dispensation of the fullness of times.

With the record of the Prophet Mormon thou didst entrust him with the Urim and Thummim, by which the unlettered youth was enabled to translate the language in which it was engraven, though long since lost to the human family, and thereby revealed the origin, prosperity and downfall of the mighty nations that inhabited this hemisphere for more than twenty-five centuries of time, and also informing us that the pure Gospel of a crucified and risen Redeemer had been delivered to, and His Church established among, them.

We praise thy name for revealing this knowledge, which the wisdom of the world was unable to discover. Also that thou didst authorize thy servant Joseph to baptize for the remission of sins, by sending John the Baptist to ordain Joseph to that power; giving him also a promise that this ministry should abide in the earth until the sons of Levi shall again offer unto thee, O Lord, an offering in righteousness.

In the plenitude of thine everlasting love thou didst also send thine Apostles Peter, James and John, who conferred the Melchisedec Priesthood and apostleship, which enabled the Prophet Joseph to organize thy Church and set in order all its appointments, offices and ordinances, with its gifts and blessings, as in the former dispensations.

Everlasting praise to thy holy name for sending line upon line and precept upon precept, and continuing to reveal the abundance of peace and truth by sending Moses to confer the spirit with power to gather the House of Israel, and Elijah to turn the hearts of the fathers to their children and the hearts of the children to their fathers, that the whole earth might not be smitten with a curse.

When these manifestations of thine unfathomable love to thy Saints stirred up the envious hate of the ungodly to bloody persecution, imprisonment of thy servants, and finally to extermination from the State of their chosen homes, thine own right hand brought deliverance to thy Saints, and gave them a happy respite while they built the beautiful Nauvoo. But there the wrath of the ungodly waxed furious again while thou didst fill thy servant Joseph with revelations of thy will for the upbuilding of Zion and the exaltation of the righteous, until nothing could subdue their insatiable fury but the life-blood of Joseph and Hyrum and the expulsion of thy people from the nation; yet thy loving kindness failed not, and the heart of the savage Indans was moved to give us a kindly welcome.

We glorify thy great and holy name, Almighty Father, for these communications of intelligence and power to man in the flesh again, and that the Spirit, foreseeing the hatred of the wicked that would be aroused by the developments thereof, moved thy servant Joseph to seal all these keys of power and intelligence which he had received upon the heads of his brethren the Apostles, with commandment that they should build up thy kingdom and establish its righteousness in the earth till thy Son, our Savior, shall come.

Thy people being under a sense of these weighty obligations, and being driven out from among men, it seemed proper to thee to make thy servant Brigham mighty in wisdom and strength to lead thy people in safety, and after a year and a half's journey in the desert among savage tribes, thou didst give us rest in these valleys of the Rocky Mountains. In all these tribulations thine ear heard and thine own arm brought answers of deliverance to the supplications of thine afflicted children. Nor wast thou weary of their necessities and entreaties, but didst soften the rigor of unfriendly elements, and didst cause the clouds to scatter refreshing showers, the hills to yield their treasures of snow, and springs of living water to come forth from the dry and parched ground. The labor of the husbandman has been crowned with plenty for man and beast, and much wherewith to bless the stranger. The everlasting hills have yielded their rich treasures of iron, lead, silver and gold, while lightning and steam have contributed to gather thy sons from afar and thy daughters from the ends of the earth in swiftest ships, and without disaster.

How can we declare the multitude of all thy mercies which thou hast shown to thy dependent, covenant children who have put their trust in thee! for time would fail to mention the threatening famine by reason of the cricket, the locust and the grasshopper, when thou didst send the gulls that swallowed them up, and the lives of thy people were saved; or of the earthquakes which have engulfed islands, provinces and cities, with the multitudes of their inhabitants, while thy people have dwelt safely in this volcanic region, unharmed and undisturbed thereby; neither is the din of war heard in all our borders.

We praise thy holy name for all the mighty work thou didst enable thy chief apostle, Brigham, to perform; that he was moved to build and to appoint Temples according to thy holy commandment in various cities of the land, and to designate that one should occupy this delightful spot. Since it has pleased thee to take him to thyself, thine other chief apostle, John Taylor, was inspired and with his brethren did lay the foundations of this House, and with the free-will offerings of thy Saints had reared it nearly to completion when his precious life was cut short by cruel persecution. We who are spared and are permitted to come together now dedicate this Temple unto thee. We most earnestly pray that thou wilt accept of this our offering in the all-prevailing name of thy Son Jesus Christ, our Lord and Savior.

We dedicate the ground and the hill on which it stands, that the same may be holy unto the Lord our God; that its steps, its terraces, its trees and shrubbery, with all its adornments and its approaches may be the pathways of the just to the House of the Lord, the Temple of our God. Let the foundation of this House be made permanent and never be moved from its place. May the stones and the cement of which the building is composed become compact and strong as if it were one solid rock.

We consecrate the basement on the lower story, which is in likeness of the home of the dead, with its baptismal font, for the service of the living and the dead, with its steps, the oxen on which the font rests, its seats, its rooms for changes, with all its doors and windows, their hangings and fastenings, the furniture and all that appertains to it. May the fountain which supplies it continue a living spring that shall never fail, and the stream become as the river of life to thy believing penitent children; that they who shall be buried therein may effectually die unto sin, and in coming forth may as certainly arise to lives of righteousness and faith, the spirit bearing witness of the blood of Christ which cleanseth from all sin; and when the ordinance is performed for the dead, that they may realize its efficacy as if they had received it themselves while in the flesh, and be judged in like manner.

We dedicate and consecrate unto thee and the service of thy Saints, the lower and upper main courts, with all other apartments in this building which are sheltered by its roof, according to the various uses for which they have been designed, with their stands, their altars, their desks, the stairs by which they are reached, their doors and windows, their hangings and fastenings, together with floors, partitions, ceilings, finishings, furnishings and ornamentations, also all apparatus and fixtures for ventilating, warming, lighting and seating the same, whether they are for public worship, administering in the holy sacraments and ordinances of this holy Temple, or for private prayer and secret devotion; also all rooms that are used for study and learning words of wisdom from the best books, or by lectures and the experience of righteous and learned men able to teach the will and ways of the Lord, —all these we dedicate unto thee, that all may be most holy and acceptable unto the Lord our God.

Wilt thou accept and bless these sacred altars which have been erected by the offerings of thy devoted Saints? and when thy people shall approach thee in thine own appointed way, then do thou hearken and hear their supplications; grant them deliverance from their adversaries; succor them in their temptations; give them knowledge of the ancestry of

their generations, that they may go forth in the holiness and power of thine ordinances and as saviors on Mount Zion redeem the generations of their dead and bring many sons and daughters unto thee in thy kingdom.

When thy sons and daughters shall desire to plight their faith with each other unto thee in a covenant of everlasting life and shall obtain admittance here in thy holy courts, then, O Lord, be pleased to accept their offerings; sanctify them, that they may be clean from all unrighteousness; clothe thy servants with the habiliments of the Priesthood, and here at the shrine of thy love seal them thine by thy Holy Spirit of promise until the day of their redemption, the resurrection of their bodies, as purchased by the blood of Christ thy Son. May this holy Temple be to them as one of the gates of heaven, opening into the straight and narrow path that leads to endless lives and eternal dominion.

We dedicate the stands in the eastern portion of the building for the occupancy and ministration of the holy Melchisedec Priesthood, which has the keys of all spiritual blessings, is of the order of thy Son Jesus Christ, and holds the power of endless lives.

We also consecrate the stands in the west of the building for the occupancy and ministration of the Aaronic Priesthood, which is an appendage to the Melchisedec Priesthood and holds the keys of temporal blessings.

We beseech thee, our Heavenly Father, to inspire thy ministering servants who shall instruct thy people from these stands, that they may rightly divide the words of truth and give to each member of thine household his portion of meat in due season, that from the treasures of thy storehouse the riches of eternal life may exalt thy children to a knowledge of thyself.

May he who shall preside over the ministrations in this holy Temple, and all who labor with him, be greatly blessed with the understanding of thy perfect law and all the applications thereof to the conditions of thy people. When any difficult matter shall require his consideration, may the voice of thy Holy Spirit give to him the revelations of thy will, that all the ministrations of this thy house and all the ordinances performed may be according to thy holy will and be accepted and be sanctioned in heaven, thy holy habitation.

We dedicate to thee the records which are and shall be kept of all the ordinances administered here in this Temple. May the recorders who shall have the care and labor of making and keeping them be abundantly blessed with wisdom and knowledge, that the same may be truthfully and faithfully kept and be found worthy of all acceptation, that thy people may be righteously judged according to all that shall be written therein. We earnestly pray that they may be preserved most holy unto thee, from all violence and desecration, until they shall have accomplished the full object and purpose of their creation.

O Lord God of our fathers, of the prophets, and of thy people, we beseech thee accept the dedication of this Temple, with all that appertains to it, including the foundation and the towers thereof, unto thyself.

May this delightful location be known as a holy hill of Zion, among thy people. Graciously be pleased to place thy name upon this House. Let the power of thy Spirit be felt by all who shall enter within its portals. Give thine angels charge concerning it, that it shall never be possessed by thine enemies, neither be defiled by the wicked and ungodly, nor even be injured by any destructive elements; but grant that it may stand and endure as a monument of the obedience and love of thy people, and to the honor of thy holy name, for ages yet to come in holiness to the Lord.

We praise thee for thy goodness in enabling thy servants to translate and send abroad the fulness of thy Gospel as contained in the Book of Mormon into so many languages of the various nations of the earth; do thou bless the humble efforts of thy faithful servants in all the various peoples and tongues among whom it has penetrated that they may bear a faithful testimony of the truth that has sprung out of the ground, and of the right-

eousness that has looked down from heaven.

Have thou mercy upon Judah and Jerusalem; hasten the going forth of this sacred record to the Hebrews of all nations; raise up men and means to carry the glad tidings of thy returning favor to that afflicted people. Wilt thou hear and answer the prayers of thy servants and turn away the barrenness of their land? Make it very fertile as in days of old; turn the hearts of the exiles to thy promises made to their fathers, and let the land of Jerusalem become inhabited as towns without walls for the multitude of men and cattle therein, that they may rebuild their city and temple, that the glory of the latter house may be greater than that of the former house.

We render thanks and praise to thy holy name for the measure of thy Spirit sent forth among the scattered remnants of the seed of Joseph; that they are pleased and comforted at hearing of the record of their fathers; that, where they have opportunity, they incline to the arts of peace and self-support. O, may the power of the Gospel, through obedience, enable them to be relieved from the terrible curse which is upon them, break forth into the light of Zion, and obtain a fulfillment of the promises made unto their fathers.

We beseech thee, let thy peculiar blessings rest upon thy servants, the Twelve Apostles, according to the arduous and important labor and presidency which have devolved upon them by the death of thy servant, President John Taylor. Wilt thou strengthen thy servant who is called to preside over them and the Church with continual inspiration of the Holy Spirit; preserve him in health, accept the labors of his life and fill him with the spirit and power of his holy apostleship. May the apostles be united in the bond of perfectness with each other and prevail with thee for abundance and richness of thy word, to dispense to thy people. Preserve them from the hands of their enemies until they shall accomplish their work. Give them power to send thy Gospel to all nations, kindreds, tongues and peoples, to gather thine elect from all lands, to build up thy Zion and establish thy righteousness in the earth, and to attain to the power of their calling and apostleship in the flesh.

O Lord, bless the patriarchs whom thou hast appointed in the land of Zion. May they have power to seal blessings upon thy people by inspiration, as did the ancient fathers, that their blessings may be fulfilled upon the heads of their descendants and of thy people.

Bless the Seventies with their Presidency, to magnify their calling in all lands where their lots may be cast, or where they may be appointed to labor, that thine Elders may praise thee and all the ends of the earth hear of the salvation of our God.

Bless those who preside over the various missions in all the earth, that they may dispense the Gospel by all proper means within their reach, by writing, by publishing, by sending thine Elders to all places where the word of God may have free course and be glorified by the obedience of the honest in heart.

Endow thou thy servants, the High Priests, with all the gifts and qualifications of their holy calling.

We pray thee to bless the Stakes of Zion which thou hast established. May their Presidents, Counselors, High Councils, with the High Priests, the Seventies, the Elders and all that constitute the authorities of thy Church, abide in the revelations of thy will, that Zion may lengthen her cords and strengthen her stakes in all righteousness.

Enable the Bishops and High Councils to decree justice and judgment in equity and truth, that the Wards and Stakes of Zion may be built up in holiness, that we may be thy people and thou be our God. Bless with them the Priests, Teachers and Deacons, the standing ministry to thy Church, that they may be vigilant to put away iniquity from thy Church, that thou mayest bestow upon thy people the fulness of thy favor, thine everlasting love.

We pray for thy blessing upon the Relief Societies, the Young Ladies' and Young Men's Associations, the Sabbath Schools, and the Primaries,

with all those who are appointed to superintend and preside over them; that they may be abundantly blessed in relieving the sufferings of the destitute and sorrowful, arresting the wayward, and inspiring them with love for pure intelligence, and educating them in the way of life and faith, that our youth may find thee early, and the aged be established in thy righteousness forever.

We dedicate ourselves, with our wives, our children, our houses and lands, our flocks and herds, our gardens and vineyards, with all that we are and have, unto thee, the Lord our God, for time and for all eternity, and for the accomplishment of the work which thou hast given us to do.

Heavenly Father, thou hast seen the labors of thy Saints in the building of this House. Their motives and their exertions are all known to thee. The hearts of the children of men and every thought thereof are open to thy sight. Thy people have sought to do thy will in rearing and adorning this great structure. They have contributed freely of the means which thou hast given them for its erection, and the hands of the committee and of the superintendent and assistant superintendent have been strengthened and their hearts been gladdened thereby. Even the children of thy people have shown delight in helping to purchase the curtains, the carpets and the furniture of this House. We this day present it to thee, O Lord our God, as the fruit of the tithings and free-will offerings of thy people. Accept this, we beseech thee, and let thy choice blessings rest down upon every man, woman and child who has contributed to the building and adorning of this Temple. Bless them with increased faith and with all the blessings of heaven and earth in due season; that in heavenly gifts, in their basket and in their store, in their children, in their flocks and in their herds, in the fruits of the earth, and in the conveniences and comforts of life, they may abound and ever increase. If there are any of thy people, O Father, who have not had the means to assist in this work, but have felt in their hearts to sustain it and to say that they gave not because they had not, but would gladly give if they had, let these same blessings rest down upon them also, and condescend to accept the desires of their hearts as free-will offerings unto thee. Show favor unto all who have helped to forward this work by good wishes, good words or good deeds. Remember thou and bless, we entreat thee, the committee, and the architect and superintendent, and his assistant superintendent, and all the workmen and their foremen in every department who have labored in preparing the ground upon which the House stands, or the materials of which it is composed, or in constructing and bringing it to completion. Reward them, we ask thee, for their faithfulness and diligence, and grant that the recollection of their labors may be a source of pleasure to them and their children after them.

O Lord God, who dwellest in the heaven of heavens, look down from thy holy habitation, we beseech thee, in great mercy and tender compassion upon thy Zion which thou hast founded. We turn to thee with all our hearts for that help and succor which thou alone canst give. We are beset with peril. We are surrounded with danger. The powers of evil are aroused against us. The foes of thy Zion are numerous and mighty, while thy people are but few and feeble. Floods of falsehood, slander and unjust accusations sweep over the land, concerning thy Saints. By these means many of our fellow-citizens have been poisoned against us. They have urged the enactment of laws to ensnare us, to confiscate the property which we have consecrated unto thee, and to overthrow the plan of salvation which thou hast revealed to us. Through the delusion of lies and the blinding effect of prejudice, our fellow-citizens would deny us our rights, would consign us to prison, would wrest from us our property, would threaten us with utter destruction.

Holy Father, thou knowest how false are the accusations against us. We appeal to thee for deliverance. Turn aside the wrath of man. Break the bands which encircle us. Destroy the traps which are spread for our feet. Let the light of eternal

truth shine upon us and illumine our pathway. Vindicate us by thy power, and let not the wicked aspersions of our enemies prevail. Show to the world, especially to our nation, the true character of thy people. Enlighten the minds of the officers of our government, soften their hearts, and give them power to check all spirit of persecution and disposition to justify oppression and approve of unjust judgments. Help them to comprehend the true principles of liberty and to enforce the same for the benefit of all people throughout the land. Open their eyes to see the wrongs that are being committed against thy people. Awaken them to a sense of justice. Give to the Chief Executive, to his cabinet and to the Congress and the courts of our nation, the firmness, courage and comprehension of justice necessary to maintain just and righteous government in the land, that all the people may rejoice.

Restrain and control the words and acts of preachers, lecturers and writers who endeavor to create anger and hostility against thy people. Take from all such the power to blind the eyes of the nation by misrepresentation and falsehood, or to inflame the people to sanction acts of anger against the innocent.

As thou hast in the past overruled the violence of mobs and the cruelty of the wicked for the glory of thy name and the salvation of thy people, we ask thee, Righteous Father, to so control this present persecution that thy purposes may be accomplished in the redemption of thy Zion. Be with and sustain thy people in their afflictions. In their imprisonments, in their exile, in the unjust confiscation of their property and in the endurance of all the wrongs to which they are subjected, give them grace and patience and fortitude. May no murmuring at thy providences ever escape their lips. Reveal to thy people the salvation which awaits us.

O God, before thee in this thy holy House, do we this day confess our sins. We acknowledge our shortcomings and imperfections. We are full of faults and errors. We accept the afflictions which we are now enduring as being permitted by thee to make us more worthy of our high calling. We humbly pray thee to forgive us. Blot out our transgressions, that they shall not appear against us any more. Condescend to let thy favor and the light of thy countenance rest upon us. Make known thy will more and more plainly unto all thy Saints. Uphold us in all righteousness as thy people whom thou hast chosen. Suffer us not to be put to shame; but show the inhabitants of the earth the truth of our testimony concerning thee and thy work.

Now, Holy Father, we ask thee in the name of Jesus Christ, thy beloved Son, to hear and answer this our prayer. We entreat thee to accept this dedication of this House. Sanctify it and make it holy. The ordinances performed therein by thy servants and handmaids, may they be in thy sight as though performed by thyself.

And to thy name be the honor and glory and praise for ever and ever, through Jesus Christ, our Redeemer, Amen.

[TO BE CONTINUED.]

To do great things one must live as though one had never to die.

CHEERFULNESS.—Of all minor Christian graces none is more worthy of cultivation than cheerfulness. It is the genial warmth of life, never, passion-like, pulsing up to fever-glow nor ebbing down to death-chill. It is the light of home-life, not dazzling or fluctuating, but beaming steadily, unpretendingly on through the clouds and gloom of every storm and tempest. It is the sweet that makes the bitter cup of life palatable without being sickly and drinkable without inducing by its lusciousness haste in the drinking. It is the softener of all irregularities, the soft hand that, passing over the wrinkled forehead, wrinkled by the weary cares of life, smooths out the lines and cools its fever. It is the tender lip that presses gently on the cold hard creases which unkindness and cruelty have graven round the world-weary mouth, kissing them away into dimples.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 18, 1888.

A NEW WITNESS FOR GOD.

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CHAPTER VI.

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke—
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.
. . . . .
It speaks of Joseph's seed,
And makes the remnant known
Of nations long since dead,
Who once had dwelt alone.
The fullness of the Gospel, too,
Its pages will reveal to view.

P. P. PRATT.

THE reader will want to know how the facts detailed in our last chapter respecting the peopling of America, the leading events of their history, and the character of their civilization came to be known. It is our purpose in this chapter to deal with this question.

Shortly after the arrival of Lehi's colony on the western continent, his son Nephi, whom it will be remembered was a leading spirit in the colony, a great prophet, really the founder of the Nephite nation and its first king—was commanded to make plates from ore, most probably gold, and engrave thereon the history of his people. This he did; recording the history of the departure of the colony led out from Jerusalem, and their subsequent history in the land of promise up to the time of his death. He engraved on those plates the genealogy of his father, who was a descendant of Joseph, the favorite son of the patriarch Jacob. He also recorded many prophecies of his father's, and some of his own, but gave most prominence to the wars and contentions with their brethren, the Lamanites, and their colonizing enterprises, etc. These plates were kept in the possession of succeeding kings; but when the form of government changed to a republic, they were kept by the chief judges; each king or judge engraving, or causing to be engraved upon them, the historical events of his own day, generally giving to such

history his own name—hence in course of time there was the Book of Nephi, the Book of Mosiah, the Book of Alma, etc., contained in these plates. They were preserved in the manner described down to the close of the fourth century A.D. These plates we shall know as the larger plates of Nephi. On them was engraven a secular, or political history of the people inhabiting America for a period of about one thousand years.

I am now under the necessity of calling the reader back to this first Nephi again. After he had made the larger plates of which I have spoken, he received another commandment of the Lord to make another set of metalic plates, on which he should be particular to record more especially the revelations of God, the teachings of the holy prophets, and their prophecies; and commanded that they should be kept by the prophets for these sacred purposes. This last set of plates were smaller than the first set, and are known as the smaller plates of Nephi.

In them was given prominence to spiritual instruction and doctrine and revelation and prophecy, especially when such revelations and prophecy related to the coming and mission of the Messiah. Still upon them was recorded also a brief but succinct history of the departure of Lehi's colony from Jerusalem; the arrival upon the promised land; the rise of the Nephite and Lamanite peoples; some of their contentions and the development of the civilization of the Nephites, for a period of about four hundred years. By this time the plates were filled with engravings, and one Amaleki having them in charge at that time, delivered them up to the reigning king, and they were kept by the succeeding kings as the larger plates were, but no more was added to them. There were other records kept by the Nephites also, but it is with these plates of Nephi that we have to deal with here.

About the middle of the fourth century, A.D., these plates of Nephi, both the larger and smaller set, came into the hands of a prophet and leader among the Nephites by the name of Mormon, and he engraved upon the larger plates of Nephi the chief historical events of his day. But that was not all he did. He made an abridgement from these same plates of Nephi, giving to each part of his abridgement the name of the book from which he condensed it—hence in that abridgement was found what is called the Book of Alma, the Book of Heleman, etc.; but the work as a whole he called the Book of Mormon. Being exceedingly pleased with the contents of the smaller plates of Nephi, because of the prophecies and spiritual instruction they contained, and being impressed by the Spirit of God to do so, he attached them to the bunch of plates containing his own abridgement of the larger plates of Nephi; so that in that collection of plates there was a double history of the Nephites from the time they left Jerusalem to two hundred year B.C.—a period of four hundred years.

Mormon may not inappropriately be called the last of the Nephites. He was their great commander in those terrible battles near the close of the fourth century, which resulted in the annihilation of the Nephite nation, and he himself was slain. But previous to his death he left his abridgement of the plates of Nephi, together with some other records, with his son Moroni.

Moroni survived the overthrow of his people; he lived to see their utter destruction, and the Lamanites themselves split up into innumerable parties

or tribes at war among themselves. He closed up the abridgement made by his father by adding the items of interest which happened after Mormon's death, together with a discourse of his father's, some letters from the same to himself, etc. But he did something more.

In the second century B.C., a company of Nephites wandered into North America, and there discovered evidences of that land having been formerly inhabited by a numerous people, many of whose bones were bleaching on the plains, and amid the ruins of their cities, and a wasted, desolate land. But what was most important, they brought back with them twenty-four gold plates they had found filled with engravings, and these were kept by the Nephite kings and judges as the plates of Nephi were, and with the other records of which I have spoken, finally came into the hands of Moroni. He made an abridgement from them, and as these plates were made and filled with engravings by one Ether, he calls his abridgement the Book of Ether, but joins it to his father's abridgement of the Nephite records.

From this source we learn that the forefathers of those people whose ruins were found by the Nephites in North America, were led to that land by the Lord from the Tower of Babel, at the confusion of languages: that for a time they flourished and became a powerful nation; but falling into gross wickedness they were divided into numerous parties, and soon embroiled in war with each other. These civil feuds ended ultimately in the destruction of the entire people, and their ruins and these twenty-four plates of Ether were found by the Nephites.

After Moroni had completed the record of his father, Mormon, and abridged the plates of Ether, he concealed the whole work in a stone box in a hill known among the Nephites as Cumorah—its location is in the western part of the State of New York—where it remained until its existence was revealed to Joseph Smith. The manner in which it was revealed to him is as follows:

In September 1823, Moroni—the same personage who had concealed the Nephite records in Cumorah, 421 A.D., and having been raised from the dead—appeared to Joseph Smith and revealed to him the existence of this history of the Nephites. He was told that it not only gave an account of the source from whence the aborigines of America sprang, but contained also the fullness of the Gospel as taught to the people of that land by the Son of God. In vision he was shown the place where the Book of Mormon was concealed, and so vivid was the vision that when he visited the place the next day, 22nd of September, he easily recognized it.

He succeeded in removing the soil and grass from about the edges of the stone box, the convex surface of the cover appearing above the surface, and with a lever he fixed under the edge of the stone, he succeeded in raising the cover, and there beheld the plates containing the precious records of the ancient inhabitants of America, and the Urim and Thummim, which consisted of two stones set in silver bows and fastened to a breast plate—a means prepared by the Lord for the translation of the book. Each plate was about seven inches in width by eight in length, and a little thinner than common tin, filled on both sides with engravings, the characters being small and beautifully executed. The whole volume was about six inches in thickness.

Joseph Smith was about to take the plates from the box, when Moroni again stood at his side and forbade him doing it, saying that the time had not yet come for the record to be given to him, and instructed the youth to meet him at that place in one year from that time, and he would receive further information in relation to the work the Lord was about to commence in the earth. He continued to go on the same date in each year, until 1827, when the messenger met him, and delivered into his keeping the sacred record which he was to translate. He was made responsible for its safety; but was told that if he would use all his endeavors to preserve it until the same heavenly messenger called for it, it should be protected. He was also strictly commanded not to show the plates or the Urim and Thummim to any one except they to whom the Lord commanded him to show them.

He proceeded with the work of translation, but in consequence of his lack of means and the want of a scribe, the progress was slow. Finally a respectable farmer of the neighborhood, Martin Harris, came to his assistance by furnishing him some means, and also by writing for him occasionally as he translated. By February 1829 they had translated enough to fill 116 pages of manuscript, foolscap paper, and Joseph, listening to the importunities of Martin Harris, allowed him to have what had been written to show to some few of his friends. They by a stratagem succeeded in getting the manuscript out of his hands, and he never recovered it.

The course pursued by Joseph in letting the manuscript go out of his hands, displeased the Lord, and the Urim and Thummim was taken from him for a season. On his sincere repentance, however, it was restored and the work of translation continued. Satan put it into the hearts of those men into whose hands the 116 pages of manuscript fell to change what had been written, and then intending to wait until Joseph should retranslate that portion, they would produce the first translation, which they had altered, and claim that he could not translate the same record twice alike, and therefore would prove to the world that his claims to inspiration were vain pretentions. This was a deep laid plot to destroy the work of God, but the Lord's wisdom was greater than Satan's cunning. He commanded His servant Joseph not to translate again the first part of Mormon's abridgement, but instead thereof to translate the smaller plates of Nephi of which I have before spoken as containing a brief history of the Nephites from the time the first colony left Jerusalem to two hundred years B.C. The history the smaller plates of Nephi contained thus took the place of the first part of Mormon's abridgement. It occupies the first 157 pages of the Book of Mormon, and is connected with Mormon's abridgement of the larger plates of Nephi by the words of Mormon which he wrote on finding the smaller plates and attaching them to the abridgment he was making.

In April 1829, Oliver Cowdery, a school teacher living in the vicinity where the Smiths resided, having heard the account of Joseph obtaining the plates, came to see him, and being convinced that he had the plates, he remained to assist him in the work, acting as his scribe. The translation was at last completed, and the Book of Mormon was published in the winter of 1829-30.

It was thus that the history of the ancient people of America was given to this generation. It rolls back the clouds of mystery which otherwise effectu-

ally enshrouds the western continent. From it we learn something of that people who have long centuries ago become extinct. We know their origin; we know something of their fortunes; how they became powerful; and what causes led to their destruction. We know something of the character of their governments and civilization. The ruins of their temples and cities, roads and mighty acqueducts no longer astonish us. But better than all this we learn how it is that they became acquainted with the principal incidents in Bible history—they had the Jewish Scriptures among them. We know how it is that traces of certain principles of the Gospel are to be found in their mythology—the Son of God visited their forefathers and taught them the truth, the way, the life, and organized among them His Church; and they have preserved in their traditions distorted accounts of these glorious events, and have also preserved to some extent the rites and ceremonies connected with the Gospel taught to their fathers, and which is so clearly set forth in its fullness in the sacred pages of the Book of Mormon.

It is in this last respect that the Book of Mormon is of so much worth to the children of men. It is as a new witness for God and Christ that most importance attaches to it. It is the voice of a whole continent speaking low out of the dust of the earth, testifying to this unbelieving generation that the Lord is God; that Jesus of Nazareth who was rejected and crucified by the Jews is indeed the Messiah—the Redeemer of mankind; and that the Gospel is the power of God unto salvation to those who believe and obey its precepts and ordinances.

As foretold by one of old, (Isaiah xxix—read it all I pray you) because of the increased evidence it gives of these great truths, fundamental in religion, the meek may increase their joy in the Lord; the poor among men may rejoice in the Holy One of Israel; for the terrible one is brought to nought, the scorner is consumed; they that watch for iniquity and make a man an offender for a word are cut off; they that have erred in spirit may come to understanding; and they who have murmured may learn doctrine—for God has brought forth a New Witness for Himself—one that speaks with a familiar voice, so easy to be understood, that he who runs may read, and yet whose testimony cannot be impeached. R.

The names and ages of persons intending to go with the June 23rd company should be sent to this Office before the 21th inst. The next company of Saints from Great Britain will leave in August.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Susan Houchin, 1s. 6d.; Avis Cross, 3s.; Alma Cross, 1s.

CONFERENCE NOTICE.—The London Conference will be held at Orson's Assembly Rooms, 23, New Road, Commercial Road, London, E., on Sunday, July 15, 1888. Meetings commencing at 10-30 a.m. and 2-30 and 6 p.m. President Teasdale and other Utah Elders are expected to attend.

RELEASES AND APPOINTMENTS.—Elder John E. Clark is released from his labors in the Birmingham Conference and appointed to assist in the business department of the Liverpool Office.

Elder Robert Lindsay, who arrived in Liverpool on Wednesday, the 13th inst., from Melbourne, is appointed to labor in the Glasgow Conference.

Elder Lorenzo H. Durrant is released from the Glasgow Conference and appointed to labor in the Newcastle Conference.

A dispatch from New York received on the 14th inst., informs us that the company of Scandinavian Saints which left Liverpool on the 2nd, had arrived at that port in safety, and departed on the afternoon of the 13th for Norfolk. All well.

A company of Saints from the Swiss and German Mission left Liverpool on the 9th inst., per Guion S.S. *Nevada*, Elder J. S. Stucki in charge. The company numbered seventy in all, including five returning Elders. President Lewis Shurtliff, of Weber Stake of Zion, who recently landed on these shores as a visitor, also returned with this company, being called home by urgent business requiring his personal attention.

CORRESPONDENCE.

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Salt Lake City, May 23, 1888.

President Geo. Teasdale:

Dear Brother,—Knowing that you will be anxious to hear the particulars of our journey, and to learn of our welfare, I embrace the first opportunity to give you a short sketch of our travels.

We enjoyed the trip from Liverpool to Queenstown very much, the sea was calm, and although some of us were feeling rather dizzy, we sang "Oh, Babylon, Oh, Babylon, we bid thee farewell." Shortly after leaving Queenstown the sea became very rough, and some of the Saints became sick, Brothers Bramwell, Higbee, Miller, and myself included, but thanks to the Lord it did not last long, and in a few days we were able to appear at the table and partake of our dinner with a good relish. Our voyage was a long one, for we had head winds the whole distance, so that some days we could not travel more than two hundred miles.

The officers and crew did all that laid in their power to make us happy and comfortable. We found the purser and captain to be gentlemen, and they treated us as such; in fact we can not say too much in their praise.

With the exception of sea-sickness the Saints enjoyed good health, and seemed to feel well spiritually. There was one death in the steerage, but not among our people. We attended divine service in the first cabin on Sunday, the purser and doctor officiating. On our arrival at New York, we were all landed at the Guion Docks, where we were met by Mr. Gibson; he had our tickets all ready, and did all in his power to aid us. We landed at 11 a.m., and at 4 p.m. left New York for Norfolk, having passed the doctor and custom-house officers without any difficulty.

The short voyage of two hundred and eighty miles was a very tedious one. When only a few miles from New York, we picked up a small disabled schooner, and it was taken in tow, causing considerable delay.

At Norfolk we were transfered to a small steamer and taken across the river, where we found a special train waiting for us. We were given two cars, with orders not to allow any person in them but ourselves, and at 8 p.m., May 12th, we left Norfolk with the Saints all feeling well, and thankful to their heavenly Father that He had brought us across the mighty waters in safety.

On arriving at Bristol, where we should have changed cars, we were informed that orders had been sent

along the line to send us through to Kansas City in the same cars.

At Pueblo we were detained about five hours, while between Chattanooga and Memphis we were detained six or seven hours, but we had no doubt in our own minds that it was for our own good, which it really proved to be. From Pueblo to Salt Lake the journey was uneventful. We arrived in the city on Thursday, May 17th, at 7 p.m., where we were met by our loved ones and friends.

From the time we left Liverpool until our arrival in our dear, old mountain home, we felt that God was with us, and that His blessings were resting upon our heads, everything seemed to work for our comfort, and we felt like giving all praise and glory to His name. And I know I am speaking the minds of the company, when I say, that we all felt like saying, "God bless the old *Wisconsin*, with all her officers and crew, and all that were kind in aiding us in our travels."

Ever praying for the welfare of Zion, and with kind love to all at "42," we remain your brethren in the Gospel of Christ,

F. S. BRAMWELL, President,
M. D. HIGBEE, } Counselors,
GEO. MILLER. }
HENRY C. EDDINGTON, Sec.

UTAH NEWS.

(Summarized from Territorial Papers.)

The present City Council of Salt Lake are brought face to face with a number of difficult problems, not the least perplexing of which is the question of a water supply for the inhabitants of the municipality, not only for culinary purposes, but for irrigation and other uses. Sufficient for household use might be obtained from the present source, aided by the sinking of wells; but the requirements of the people go much farther, and demand that the orchards and shade trees, the gardens and lawns, cemeteries and public parks shall be amply provided for. It is needless to add that the subject is perplexing.

On Monday evening, May 14th, Marshal Dyer, accompanied by P. L. Williams and a shorthand reporter, arrived in Logan. On Tuesday morning they visited the office of the Stake Association and inspected the surroundings. They asked a number of questions of L. R. Martineau, who declined saying anything which might prejudice matters in the courts in case a suit should be brought. The questions were asked by Marshal Dyer and Attorney Williams in the presence of Dyer's reporter, President Pitkin and A. McAllister. They were about the personal property turned over to the Stake by the late Trustee-in-Trust, President Taylor, on March 2, 1887. This property Dyer claimed amounted to over $30,000 and consisted of hay, sheep, cattle, produce, office furniture, etc., held throughout the Stake. A formal demand was made of Mr. Martineau for said property claimed, but he declined to turn it over. The Marshal stated that he would have to enter suit for it. Thus the matter was left. During the day Marshal Dyer made a demand upon President Pitkin for the tabernacle square property and failed to get it. The Marshal also visited the county clerk's office and ordered copies of the articles of incorporation of the Stake, Temple and Fourth Ward associations. In the afternoon he and party visited the temple grounds and took a look at the building.